2:Purcell G-4 (no date) 1951 AL1 Southeast Asia AL1
Chinese

that the Chinese Communists consider the present revolution as an indigenous movement—*not* Russian-inspired—and at the same time they have no difficulty in regarding themselves as orthodox Marxists.

In the area covered by this study the main trend of European colonial policy has been in the direction of encouraging the forces of native conservatism to resist innovation. European colonial administrators frequently evince an affection for feudal institutions, a reverence for Mohammedanism, a respect for *adat* law and for princely succession and privilege in excess of that of the native aristocracies themselves. It happens sometimes that existing institutions which had been crystallized by European intervention are sustained only by foreign authority, and in extreme cases, if the sustentation ceased, would dissolve into nothingness as in Poe's *Case of Dr. Valdemar* when death had occurred but dissolution was temporarily suspended by a hypnotic trance.[1]

So much discussion of the general considerations governing the area of our inquiry has been necessary to give a background for our survey of the Chinese in Southeast Asia. But before proceeding to give an outline of our subject, there is one further observation we should make. This is that the survival of particular forms of organization is one thing; the survival of the race or community is another. It is likely that whatever happens the Chinese, both at home and overseas, will retain considerable social and cultural coherence, besides a strong sense of being 'Chinese'. It is his patience in adversity, his adaptability, his determination, his good humour, and his resilience that makes the individual Chinese, male or female, such an admirable biological specimen, and it is his social qualities (given proper treatment) that make him such a valuable unit in this Southeast Asian society. At the present time the Chinese of the Nanyang are in a dilemma, but this work should show that it is their superiority in resource, ability, and industry to the people among whom they live rather than their vicious propensities that makes them constitute a 'problem'.

The cartoon for our picture stands before us in bold charcoal

[1] Poe's description was more vivid but perhaps a little too strong for the present context. British policy in British India favoured 'modernization (e.g. Dalhousie's policy) while in the Indian States it generally favoured 'traditionalism'.